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The American Friend

Old Series
Vol. LI No. 1

JANUARY 13, 1944

New Series
Vol. XXXII No. 1

Reflections of an "Ancient" Friend
By Rufus M. Jones

The Recovery of Moral Purpose
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71340
1944

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For January 23—The Growth of the Kingdom

(Mark 4:1-34)

JESUS TEACHES IN PARABLES

A parable is an allegorical representation of something real in life or nature, embodying a moral. Jesus used many of these stories to illustrate truth. The one he uses in this lesson is to illustrate the profound truth of spiritual growth. Many believe that conversion is all there is to the Christian life. But a child is born a baby and reaches adulthood by various stages, and there is a lesson in this for us.

1. There was a sower. One of the things that made the early church a success, was the zeal of those who believed. They were not all educated or trained, but they went forth sowing the seed. The early church had the rocky soil of unbelieving Jews, jealousy and those who demanded that the church should remain a strictly Jewish affair. It meant hand sowing from man to man, for there was no rapid means of communication.

2. There was the seed. They were to sow good seed—what they had seen, heard and experienced, and after nineteen hundred years the gospel message is the same. The seed was all the same but it fell in different places and so the results differed.

a. Some seed did not reach good soil but fell by the wayside and so then as now much of the gospel was soon forgotten.

b. Some fell on stony ground. The soil was not deep, the germination hasty, and the sudden growth soon failed. So those who do not make a complete dedication to the Lord fail also.

c. Some fell among thorns. The thorns were also growing and crowding out the seed. So the cares of the world, things that in themselves are perhaps all right, may be permitted to crowd out the growing Christ life. It takes time to live a Christian life. To grow means to be rooted, grounded, established, not blown about by every wind of doctrine.

d. Some of this seed fell on good ground. The seed germinated, grew, and resulted in a wonderful harvest. The mind as well as the emotions should be stirred, the cost counted and decision made. Every hearer should become a follower—a strong fruit-bearing Christian. But we are all in the same world and the world is no friend of grace.

THE SECOND PARABLE

The second parable describes the way the seed grows. There is first the tiny blade, then the stalk, then the ear and finally the full grown and ripened ear. Teaching and training and experience are all a part of growth. Do not expect baby Christians to have the wisdom and conviction of saints for they must grow and develop in their own way.

THE THIRD PARABLE

This last parable, the mustard seed, is interesting—wonderful life wrapped up in a tiny seed with great possibilities. Remember Moses was a baby boy, St. Paul was only Saul of Tarsus, just converted; a babe in Christ. George Fox found himself one morning, an infant in the kingdom of God. The Church has great need today of fathers and mothers in Israel to feed and care for new born souls. The real church of Christ, made up of believers in Christ, has never harbored evil, but when the outward church began to be popular it took on an unnatural growth. Constantine made a whole nation Christian in one day, but war, slavery and every known evil roosted in the tree, grown from the mustard seed, and many of them do yet. There is a wide difference between denominations and the Church of Christ.

E. HOWARD BROWN.

For January 30—How Does Jesus Meet Trouble and Sorrow

(Mark 4:35—5:43)

JESUS USES HIS POWER TO HELP

In this lesson we have two pictures of Jesus; one in the midst of a group in great trouble—the other in a home where death has just come. Jesus Christ was human; he grew tired and weary. His sympathy and compassion were always great. His humanity must not be minimized in order to exalt his deity. He thought and labored; was tempted and tried; often grieved and hurt. He was scourged, crucified and died.

But he was also the Son of God; very deity. In his human body Jesus was no stronger than the average man; his unseen power and authority were spiritual and were never used for himself or for show. He had power over sickness and death and established that fact by his miracles; yet hundreds about him every day were not healed. Jesus did not come to set up an earthly kingdom then, now or at any future time. The kingdom of God is spiritual and is within the human heart. He did not come to abolish sickness, but "To seek and to save that which is lost." Every person whom he healed or raised from the dead later died, but the men and women who believe in Jesus, who are born again, "will never die." The kingdom that he set up lives on and on.

A great dam was built across the river and a power house built to furnish electricity; wires were connected with all the houses and factories, but nothing happened anywhere until the power was released from the power house to the houses which were connected. Jesus Christ was the Son of God and all power belongs to him. We receive that power only after we believe in him, confess our sins and are forgiven of them. Power is released not alone to cause us to rejoice but to forgive sin; to comfort the heart and soul; to lead, guide and to teach.

EMPOWERING FOR SERVICE

When Jesus went away he sent the Holy Spirit to witness to our spirits that we are his children, to convict the world of sin, of righteousness and of judgment to come. We are only the instruments through whom he works. He will not use power to help us to do that which we are able to do ourselves. The power is not to make education or labor easy, it is to make our work efficient and effective. The house must be wired and a telephone established before we can have any communication with the outside world. The time to pray for power is when you are ready to use it and have need of it.

The week before Pentecost the disciples who had received orders to "Go and preach the Gospel," were making their plans and recalling the things that Jesus had said and done, in order that they might be ready. Peter preached; people heard; the disciples started out to preach the gospel. Too many of us pray for power when we are not going anywhere, have not cut loose from the things of this world, and are not even prepared for service. Our business is to go, he has promised to go with us. Our business is to undertake, he has promised to empower. Our business is to trust and not be afraid for he has promised never to leave us or forsake us.

E. HOWARD BROWN.

Interior calmness means interior and exterior strength.—J. RENDEL HARRIS.

THE AMERICAN FRIEND

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ERROL T. ELLIOTT
Editor

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EDITORIAL

California Rebounds?

NOW and then some area or state in America catches the spotlight of publicity. Generally it is for unfavorable reasons. That makes news. The evacuation of Americans of Japanese ancestry from the West Coast has distracted our attention temporarily from California's climate to her problems. Consequently the fair-weather state seemed for a while to be one of the problem children of the Union.

However, we have observed attitudes ranging from reluctance to bitter opposition by people in the various states receiving these evacuees. Such people see through the mists of ignorance which make these Nisei friends look like ghosts. If you want to find their warmest possible friends go to the states on the coast from which they came. There they are known. Our shivering fears make strange citizens of many of us. From California to Maine all of us may be, at times, problem children of the Lord!

It is especially encouraging to see such defense of Nisei rights as was published editorially in the *Southern California Trojan*. The interracial committee of Los Angeles has had publicity as being one of the best in America. With the influx of Negroes into war industry centers of California one race problem has been substituted for another, if reports are to be accepted. We cannot "evacuate" a problem, finally we must turn and solve it. Live power seems to be stirring to that end in the coastal states.

Where Do Reprisals End?

THE books never balance when men or nations go out to collect evil for evil. Neither in terms of good or ill can life be drawn into a balance sheet. It is not static. It cannot be captured in figures, penal statistics nor in words. It is rather like a stream that moves on, accumulating the good or fearful results of a course of action when it is once started.

In war, partly because of obstinacy, there seems to be only the possibility of following through on its terrible premise of complete victory. No concept of negotiation seems available to those best prepared to apply it. Now the question of punishing the guilty, as individuals, is in the news. The Russian reprisals have been exacted with counter threats by the Nazis. All that holds either side in leash is the fear of such vengeance.

The concept of reprisal is brought to white-hot focus in the reported dramatic words of Herr Goebbels, "If the day should ever come when we must go, if some day we are compelled to leave the scene of history, we will slam the door so hard that the universe will shake and mankind will stand in stupefaction." His words seem to say that though losing the war becomes evident, the Nazi exit has in store some catastrophic load of vengeance that will make victory meaningless for the united nations.

Neither Goebbels or anyone else will "shake the universe," but civilization will shake and crumble to its foundations if we do not sometime learn that the universe backs up the prayer, "Forgive us our trespasses as we forgive those who trespass against us." To utter those words now may sound to some people like the bleating of a lamb in the midst of hungry wolves. In fact none of us knows how to use them as a sure formula for every immediate situation. But they are sharper than steel, stronger than granite, though they come like the whisper of the Eternal to our dull waking minds.

We Commend the Federal Council of Churches

THERE is no immediate event which calls our attention to the service of the Federal Council of the Churches of Christ in America. Nothing particularly newsy has happened. It is only the usual arrival of the Federal Council Bulletin with its pages of inspiration and program suggestions.

It is not alone the newsy features such as the special and biennial conferences which make the Council a force in the national life. It is also the steady, day by day, activities of the Council secretariat which catch the strands of American church life and thought and weave them into united patterns of action. This service has become well nigh indispensable. The Council has given also the united approach to the world-wide ecumenical movement on the part of American churches. The most recently

celebrated accomplishment is the record of broadcasting over ten thousand programs during the past two decades.

We could well wish that readers of THE AMERICAN FRIEND might place the Friendly point of view beside that of united Christian thought as presented in the Federal Council Bulletin. Not always are the points of view or the emphases strictly in line with Friendly expression but therein also lies a value. The Federal Council does not presume to be a mosaic of the widely varying denominational traditions, but gathers up the most that we can say and do together. This is no easy task. It requires insight and depth of life. It has called out a consummate skill of leadership in its secretariat which we commend.

On another page of this issue is its offering of service to our Meetings in the fields of international and race relations. It is none too early to begin preparation for Race Relations emphasis in February.

E. T. E.

Reflections of an "Ancient" Friend

By Rufus M. Jones

I AM writing on Christmas Day in the midst of the greatest war in the history of the human race. My morning newspaper in an editorial says: "We are trying to reconcile the beautiful dream of peace on earth, good will among men on Christmas day with the sad fact of war." It means trying to reconcile the irreconcilable. We have been singing with choric voices:

"O little town of Bethlehem! how still we see thee lie
Above thy deep and dreamless sleep, the silent stars go by;
Yet in thy dark streets shineth the everlasting Light;
The hopes and fears of all the years are met in thee tonight."

Then we turn to our morning newspaper and read of ten thousand men shot to death and a greater number wounded, many of them in horrible fashion. In another item we learn that a great section of one of the large cities of the world, slowly built up through the ages, has been destroyed with its human lives and its accumulated wealth. What we do not read, but what we know only too well, is the gruesome fact that millions of innocent children, as innocent as those that Herod is said to have slaughtered, are dying or being permanently wrecked, physically and mentally, by the blockade which prevents even "mercy ships" to carry food to them in their desperation. I do not need to go on elaborating the awful picture of what a modern army does, or what war entails, except to emphasize the fact that always and everywhere, even in areas uninvaded, it is the children that suffer most and longest, since many of them never come back to normal.

THE BLURRED VISION

This does not fit in harmoniously at all with Bethlehem and the song of the Angels. It fits at no point with the way of life and the spirit of the Christ whose birth we celebrate today. I quote the following lines from *The Churchman:*

"I cannot see the Christ-child
For the soldiers marching past.
I cannot hear the angels
For the bugle's angry blast.
I cannot see the Christ-child
For the smoke is in my eyes.
I cannot hear the shepherds
For the little children's cries."

Christ inaugurated another way of life, diametrically at variance with this organized destruction and slaughter and the death and wreckage of innocents. We had better give up trying to reconcile the two ways. One is right and the other is wrong. Letters I have had from some of the men who are doing the dreadful things that are being done show plainly enough that they know in their souls that the two ways cannot be reconciled, and they hope that when the awful business is over they can eliminate hate from their souls and get back to the practice of Christ's way. I hope they can. Here is what one of them has written to me:

"It is no longer ours, who hate and kill,
Christmas is for innocence, for children; and the tree
For toys and candles, not for the Cross of Calvary,
Nor the stock of guns. Yet still we turn
To Christ on Christmas, framing our words
In memories of what we once were—children.
Teach us, we pray, to cease to hate, to forget the craft
Of killing after the need is done. Grant
Us again some measure of innocence of heart
When fear is forgotten. Let Christmas Day
Be ours again, with Angels quiring the babe's
Birth, and peace in our hearts."

That is a fine word and a noble prayer, and many soldiers feel that way and want "to cease to hate, to forget the craft of killing after the need is done."

THE SPIRITUAL REMNANT

But I am concerned to insist that there must be some of us on the earth, however small the remnant, who are highly resolved, at whatever cost it may involve, to carry on *this way of the great revelation* even now in the midst of the fury of the tumult. I belong to a small body of Christians—sometimes called Quakers, but who like to call themselves Friends—who have endeavored at terrific cost of suffering and sacrifice to carry on the *experiment,* through the wars of the last three hundred years, of maintaining the testimony of peace, good will and loving service in Christ's spirit. I do not expect "the world" to take this position at the present stage, nor do I expect the churches that have inherited the militaristic tradition to take it yet, though I live in full expectation that war will eventually in a happier age be eliminated. Meantime, while we are waiting for the wiser and better age to dawn, I am convinced that it is extraordinarily important that there shall be a spiritual remnant dedicated to the major business of maintaining this *experiment.*

It cannot be maintained by the fiat or command of a religious body. It will not be kept, it must not be kept, just because it is an item in the Book of Discipline. It can spring only from personal insight and inmost loyalty of spirit to what is felt by the soul to be a divine principle of life. That obviously means that every individual must

be free to follow his conscience in these sacred matters. If it is a holy experiment, as I believe it is, it must be carried on and maintained by free, inward-guided volunteers. That is, in the main, the position the Society of Friends has taken. It does not exercise compulsion.

Our Unique Mission

But it has in its past history succeeded to a marked degree in transmitting its central ideals into the inward fiber and constitution of its members, its youth. There have always been some members in a great war crisis who have taken arms and gone with the fighters, but it has usually been, until the present war, a tiny minority of the youth of the Society. The main components of the Quaker groups in all lands have steadily, at whatever cost, lined up to maintain the testimony and to carry on the experiment. I believe, personally, that the continued existence of the Society of Friends, as a unique branch of the Church of Christ in the world, is *bound up* with its maintenance of this experiment. If we cannot succeed in transmitting the significance of this unique mission to our youth, and if they conclude that the cause for which our fathers in the faith suffered and died is not worth guarding and preserving, then I for one shall think that our spiritual ship has been torpedoed below the water-line. I am sorry to use a naval figure, but it is an expressive one.

There is much, in any case at the present time, to give a concerned Friend cause for profound anxiety. Whether the hole in our ship at present is just below or just above the water-line, this Day when our minds are busy with the events of Bethlehem, is a time which calls for a profound searching of hearts and a renewal of our devotion to a way of life that will save the precious spiritual freight which we have inherited from a long line of noble forebears. And as we cross on New Year's Day the narrow isthmus between the two oceans—the one we have crossed in 1943 and the one we are about to venture on, which may be one of the most memorable years in human history—it is surely fitting that we should take very seriously the words of Joshua, spoken as the Children of Israel were about to cross the boundary to their land of promise: "Take up the Ark of the Lord and *sanctify yourselves*, for you are going a way you have not passed hitherto."

Reaching for the Light

By George R. Hutchinson

A gleaming, golden sunrise; glorious dawn
In lowland valleys, fog-like curtains drawn
Between the fog and sun, clouds driven on
By forces hidden from the eye.
Ah, then a graceful gull on silent wings
Sails on and on in ever widening rings
Until it finds the realm of lovely things
In God's eternal, beauteous sky.

So write these tragic days! Is all in vain?
Within we have the fog, the clouds, the rain;
Life's goal seems far beyond us to attain,
Far up a long and slippery slope,
When, like the gull, we reach the upper height,
Gone is the dark, the blackness, and the night.
We grasp at last the truth of luminous light
In faith and a triumphant hope.

Partial Knowledge

By D. Elton Trueblood

"We know in part"—I Corinthians 13-9.

I.

ONE of the most astonishing facts about our world of mutability and imperfection is the fact that it presents some examples of perfection. They suggest nothing that can be added and nothing that can be taken away. Perhaps the very best examples of such perfection are to be found in a few poems and, of all these, it is likely that the favorite of most thoughtful persons would be St. Paul's canticle of love. From the first phrase to the last everything is in the right order and all the words are as they should be. The highest things are handled in a way to satisfy us.

What an amazing hour that was in Ephesus in 55 A. D. when the most successful missionary the world has ever known sat down to write in Greek to the little band of people in Corinth whom he knew and loved. Did he know what he was doing? Did he realize that he was writing imperishable words? Did he have the slightest intimation that they would be carved on countless stones in succeeding generations?

Like all great poetry St. Paul's canticle gives us the quintessence of speech. It is thought distilled to such a degree that the most far reaching conceptions appear with stunning brevity. There is no more striking illustration of this than the words about knowledge, "For we know in part." With one bold statement St. Paul here rejects two competing theories of knowledge. On the one hand he rejects agnosticism, the theory either that we cannot have any true knowledge or, more modestly, that we do not have any true knowledge. This kind of skepticism was well known in ancient Greece as it is today, and has always rested on a profound intellectual confusion. How could you ever *know* that you cannot know? That would be the most ultimate and Godlike knowledge. Agnosticism, superficially considered, seems like humility, but, taken more seriously, it represents the antithesis of humility. St. Paul avoided the sweeping metaphysical dogma of agnosticism and pinned his faith on the simple observation that there is knowledge. *Some creatures are aware of other creatures.*

But, in like manner, St. Paul rejected on the other side, that kind of gnosticism which holds that the human mind can know all about the world, if you give it time, and thus finally dispel all mysteries. To such minds the world is our oyster and we merely open it. Such people are fond of saying, "This can be explained psychologically," and "That can be explained biologically." For them there is no unknowable.

Both agnosticism and gnosticism turn out to be essentially the same, though they appear as opposites, and both reek with human conceit. St. Paul, however, in a mood of confidence tempered by humility says, "Yes, we do have knowledge, but it is never complete—it is always partial knowledge."

II.

The truth of the Pauline dictum may be seen in our knowledge of the natural order. We know today a great many things about the physical world, especially in a practical way. We know what will happen if various chemicals are put together to make explosives or to feed plants; we know what will add strength to steel so that our suspension bridges

can have longer spans; we know how to make glass that can be heated without danger. These and a million other facts like them make possible the mechanical structures that give us our present standard of living.

But all this knowledge is instrumental only. We know what things will do, but we do not know what they *are*. The more we penetrate the secret of matter the more mystifying it is, so that the experts are in profound disagreement. Dr. Charles Gilkey approached Professor Compton in Chicago saying, "At least this can be said, you at least know what you are dealing with." The Nobel Prize winner laughed heartily in response. "I am supposed," he said, "to know about the nature of light, but the more I study it the more I realize that I haven't the slightest notion what it is."

If this is true of matter or of light, how much more true of life. No one seriously claims to know what it is. And if we could produce it, the mystery would still be with us, for our knowledge would still be instrumental only. Certainly we can say of the material order that we see through a glass darkly.

III.

The famous inscription at Delphi was "know thyself." This motto represents both the glory and the limitations of Greek culture, since knowledge of self is a good place to begin, but a very poor place to stop. It should be obvious that the knowledge of God is far more important and more revolutionary than self-knowledge. If I know only myself I may know thereby a poor miserable person, whereas the knowledge of God may be the means of lifting me out of my miserable state.

Self knowledge is really possible, indeed more generally possible than knowledge of the external order. I know myself at first hand whereas I know things at second hand. A man can know his own purposes in a way in which others can only dimly guess, for each lives in a citadel. But yet the truth that we only know in part is abundantly clear. Thus we do not know our true destiny. It is so common as to be almost a general rule that men seldom start out to prepare for their ultimate careers. Indeed it is not safe to assume ignorance of other fields than a man's own, since frequently there has been careful training in unsuspected ways. The ordinary career is a tacking against the wind. We often wish our path could be crystal clear, but that does not seem to be the way of the world.

In the same fashion we are often most doubtful about our relationship to moral standards. Are our particular values ultimate or not? That is very hard to know. But this does not mean that we are left in a moral vacuum. We know the sense of obligation, we know the vast difference between "I ought" and "It is to my advantage" or "It is prudent." The immediate task, the responsibility to one's loved ones, is often clear even if the big questions are not. It is interesting to observe that moral philosophers do not differ much on what is right, though they differ vastly on *why* it is right. There is an area of knowledge surrounded by an area of mystery.

IV.

Finally we may say that our knowledge of God is the most striking illustration of the truth of St. Paul's dictum. Men have sought to know God for centuries, but they are always somewhat baffled. Moses could not look upon His face. He is a God who hides Himself. Often we wish we could be completely sure, but we are asking for the impossible, the knowledge which comes from seeing *face to face*.

We know much about God. We know what can happen in prayer, that lives are made new, that inner resources are strengthened, that miracles are wrought. But we do not know how it takes place. How does God's power come to us? By what channels? We know God as a Person. This is true. But it is certainly not the whole truth. God is more than we can think.

We are sure of God's providence, but sometimes we cannot see the purpose. This accentuates the problem of evil, which some suppose is an impossible barrier. Christian knowledge has never claimed to remove all mysteries, and solve all problems; it merely says," This I know. Whereas I once was blind now I see." This kind of knowledge is *partial*, but it is *real*.

In many ways the finest parable of the spiritual life is the fog. The fog does not seem to be near us; it seems to begin in a circle a few feet away after which all is obscured. As we walk, the area of light walks with us. If we expect the path made clear ahead while we stand still we are asking the impossible. The path becomes clear only when we go to it.

We live in that middle ground between the world of darkness and the world of light. A stone does not know at all, and God knows entirely. But we are men and we have the glory of being men. It is the glory of men to walk by faith.

The Peril of a Divided Heart

Sermon By John C. Harvey

"Remember Lot's wife."—LUKE 17:32.

"Remember the words of the Lord Jesus."—ACTS 20:35.

THERE are three ringing battle slogans in American history which have one word in common. Some Texans still glow when they hear "Remember the Alamo." In the Spanish American struggle it was "Remember the Maine." Today we are asked to remember a certain harbor in the Hawaiian Islands. But as Christians we are not to hold as greatly important what happened at the Alamo or at Pearl Harbor. Directing our attention to the Founder of our faith, we find there the great life-principles which we should hold in memory. On one occasion, Jesus said: "Remember Lot's wife." Several years later, Paul said as part of his last words to the Ephesians: "Remember the words of the Lord Jesus."

THE LURE OF SODOM

Let us recall the story back of the admonition to remember Lot's wife. Abraham the big-hearted had given his nephew the choice between the low, fruitful plain or the rough hill country. From his vantage-point Lot had weighed the matter. He thought within himself, "If I go to the hills, it's going to be tough making a living. Of course, I would have a better chance to find God in the hills, and so would my wife and children. I know that Sodom and Gomorrah are wicked towns; but if I go to the valley, I won't have to live *in* the city. I'm going to the valley, for after all, a man does have to consider his business, doesn't he?"

But the sad part of the story is that Mr. and Mrs. Lot could not stay away from the city. The next time we hear about them, they are residents of Sodom. Mr. Lot is now "mayor" of the city. He had never cared too much about the place, but Mrs. Lot had urged him on. She was not content until her husband had reached the top, and then she was no more contented than before. It was flattering to have a famous husband. The continuous round of pleasure magnetized her. The gay social whirl got into her bloodstream until nothing else mattered. Oh, to be sure, she thought occasionally of the distant hills where old Uncle Abraham and Aunt Sarah lived, but that kind of "hick" life did not make much of an appeal to her. Her heart was in Sodom and its life.

So it was quite natural that when the doom of Sodom was announced, Mrs. Lot would wait until the very last minute to leave. Everyone was expressly told not to look back. With a half-hearted step, Lot's wife began the long climb up the

hill from the city. Soon she was lagging far behind the others. She was torn between her love for Sodom and her desire to escape destruction. To leave the center of her pleasures or not, that was the question. Finally she could stand the tension no longer. "I must have one more look," she told herself, as she turned again toward Sodom. At that moment, her life was set. Her destiny was determined. She never looked to the high road again. "Remember Lot's wife."

The Lot family forgot one all-important fact. We sometimes forget it, too. That fact is that a man must have the love of God filling his heart, or he fails. Education in itself does not make people wise; being "in the money" does not make one generous; physical well-being does not necessarily bring abundant life. Fill a man's head with the best scientific knowledge; give him a healthy body and plenty of vitamins; give him all the money he wants, and tell him to go merrily on his way, but if the love of God and man is missing from his heart, he will fail, his life will be at loose ends, he may even be a "clever devil." All these things Lot and his silly wife forgot.

Indecision is Paralyzing

The terrible freezing agent in Mrs. Lot's life was her divided heart. Maybe she never set her heart on staying permanently in Sodom. Few of us ever do. After our little fling, we fully intend to settle down and be good all the rest of our lives. But all too often the tragedy of the divided heart becomes an inseparable part of us, and forever after we are weakened.

We remember with a wistful longing our childhood innocence and youthful idealism. But the old thrill of inspiration which once set us flying will never come again, for a cold shadow separates us from that experience. Too long that divided heart has lost its energy in other channels. A heart like that cannot stand the strain. When a crisis comes, it will stop working. "Remember Lot's wife!"

Once a young man came to the Master, all enthused, and declared: "Lord, I will follow thee wheresoever thou goest." But Jesus discerned that there were things making an appeal to the young man that would neutralize his discipleship. "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." When the would-be disciple heard that, he turned away, for he had a divided heart.

"Follow me," said Jesus to another friend. No doubt the man felt the challenge of it and wanted to follow. But there was one hindrance, a reasonable one, judged by common standards. "Let me first go and bury my father." "My father won't last much longer; let me stay with him and make his last days happy."

Jesus' answer seems almost too sharp: "Let the dead bury the dead; but go thou and preach the kingdom of God." Does this severe answer show us how all-important and demanding is the work of the kingdom? "No man, having put his hand to the plow and *looking back*, is fit for the kingdom of God." "Remember Lot's wife."

Toward the Loyal Life

We remember Lot's wife only that we may avoid her fatal mistake. Let us shift the time and scene now to a little sea-coast town near Ephesus, where Paul is greeting the Ephesian elders. He is on his way to Jerusalem and has a "hunch" that he will see them no more. With this in mind, he tells them, "Remember the words of the Lord Jesus."

Nothing Paul said could have been more important than that since the Christians had no written New Testament for many years after Christ's death. The four Gospels had not yet been written. You and I should be very thankful that those Jesus-men had such good memories coupled with their singleness of purpose. Yes, Paul's counsel was very timely in his day, and it is just as much so in our time. For if ever words are to bring life to mankind, the words of Jesus are the ones which will do it.

Think of some of the words of Jesus. "Ye are the light of the world. Ye are the salt of the earth." "Ye cannot serve God and mammon." "No man can serve two masters." "The kingdom of heaven is like a grain of mustard seed." "Two men went up to the temple to pray . . . one went to his house justified." "Seek, and ye shall find." "Neither do I condemn thee; go, and sin no more." "Love your enemies, do good to them that hate you. . . . " "The words that I speak unto you, they are spirit and they are life." "If thine eye be *single*, thy whole body shall be full of light."

Ponder these sayings and others of the Master until the truth of them grips you irresistibly. Let them burn themselves into your mind and heart until time can never erase them. The words of Jesus reveal to us that for which he stood, and that for which he died, giving the last *full measure* of devotion in a life of undivided loyalty.

Polite Worship Without Following

It is tremendously important to call us all to a remembrance of the words of the Lord Jesus, because we have so nearly forgotten what he really preached when he walked this earth. We have almost succeeded in dodging his message, while at the same time covering him with a landslide of worship and praise. We have been happy enough to preach some of Paul's teaching about Jesus, so long as it did not cause a radical change in our way of life. We have preached theology, but shied away from the rigorous moral demands of the Founder of our Faith. Jesus' message was ever a moral message. He said that a man cannot rightly pray when he is unreconciled to his brother. Prayer and praise are beside the point and vain when there is restitution to be made.

Crafty men have made a practice of getting rid of Jesus by worshiping him grandly in the temples and at the same time politely ignoring him on the streets. The world will do almost anything for Jesus—dress him up in elaborate creeds, build beautiful sanctuaries, put him on a high altar, sing to him, pray to him, do anything for him except give him the opportunity he wants—to walk the common ways of men and dwell in their hearts as the way, the truth, and the life.

Even in his lifetime, Jesus did not fear being opposed. He feared being blindly worshiped. When a sentimental woman cried out, "Blessed is the womb that bare thee," Jesus came back at her like thunder, "Yea rather, blessed are they that hear the word of God, and *keep* it." He did not want to be idolized. A man addressed Jesus as "Good Teacher." The answer was, "Why callest thou me good? None is good save one, that is God." "Not every one that saith, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." True worship and moral integrity are inseparable. "Follow me; worship God," is Jesus' message. "Remember the words of the Lord Jesus."

PEACE AIMS MUST INCLUDE SPIRITUAL AND MORAL ISSUES

The spiritual and moral issues of this present conflict must be kept in mind if the united nations are to win the peace, according to the belief of Dr. Carl J. Hambro, Norwegian statesman and president of the League of Nations. He warns against the danger, as the war continues, of losing sight of the moral issues and perhaps coming to believe that the main issues of this conflict are military and economic.

Dr. Hambro is touring the nation in the interest of bringing before the people of the United States what our peace aims should be. He feels that when the war is ended we will need another international organization such as the League

to render a necessary international authority.

Peace aims, Dr. Hambro says, as stated in the united nations' declaration and the Atlantic charter, will render necessary an international authority. One principle alone, that which embodies the guarantee of religious freedom and human relations, cannot come to pass without an international body to supervise it.

The League of Nations was built on the idea of punitive measures, and sanctions, if tried and carried out, are a tremendous weapon. Sanctions against Italy during her invasion of Ethiopia failed largely because of the old time imperialism of the great powers. The League now has twenty years of experience back of it. It is very much alive today, though not strongly political. But it has accomplished a number of things of international importance. The fight against the opium trade is one example.

NEED FOR CONFIDENCE

The problem of peace, Dr. Hambro continues, is a problem of confidence and not a problem of force. If there is no confidence there is no force strong enough to prevent war. Any international police force of the future means numerous problems to be studied out. If there is a feeling of world solidarity then there is little need for a big international police force, but for international supervision to refer findings to the governing body of an international organization.

It does not matter where the seat of such international government is located. Geneva, Switzerland, was chosen as the home of the League only because it was permanently neutral. It is more isolated today, and another place might be better from which international government could function.

Dr. Hambro feels that the allied nations lost the last peace because, as soon as the war was over, they gave up the minimum of self-discipline and started a period of self-indulgence. It will take a long time to make peace and the moral and spiritual issues should not be lost sight of in our attempt to establish enduring peace.

DONALD MCKINNEY.

To be a man of war means to live no longer than the life of the world, which is perishing; but to be a man of the Holy Spirit, a man born of God, a man that wars not after the flesh, a man of the Kingdom of God, as well as of England—that means to live beyond time and age and men and the world, to be gathered into that life which is Eternal.

JOHN SALTMARSH, 1647.

AN APPEAL ON RACE RELATIONS

December 1, 1943.

Dear Fellow Christians:

In these critical days of war abroad and group conflicts at home, we have come to realize how close to the surface is the spirit of mob violence. Our democracy is in the balance. Doubt is cast on the sincerity of Christians. We confess, individually and corporately, our failure to appreciate and understand all peoples as members of a common brotherhood. Where Jesus succeeded with ease and naturalness in such things, too often we have been awkward and insincere. Meanwhile, persons of differing languages, customs and complexions in our midst are suffering from unjust discriminations and unfair practices.

Being sorry, however, is not enough. We want to do something to make amends and straighten the way for the future. Sharing with others the annual Race Relations Message of the Federal Council of Churches will help. Seeing to it that group leaders know about the excellent programs and material prepared by the Department of Race Relations will help. Working through intelligent and alert community race relations committees will help. But better race relations will come primarily from better personal relations. It is a question of man-to-man personal contact, first-hand experience, learning by working together.

By friendly, personal understanding of people in differing groups, we can solve the great American race problems. With mutual understanding and good will there is promise of steadfast united loyalties and cooperation toward ultimate solutions.

Faithfully yours,
HENRY ST. GEORGE TUCKER,
President of the Federal Council.

RACE RELATIONS SUNDAY MESSAGE

The annual Message of the Federal Council for use in connection with Race Relations Sunday, February 13, marking Brotherhood Month, is ready for distribution. Order Interracial Publication No. 53, from The Federal Council of Churches, 297 Fourth Ave., New York 10, N. Y. Price $1.25 per hundred. Complete set of Program Suggestions, 6 cents each; $4.50 per hundred.

The Department of Race Relations cooperates with the National Conference of Christians and Jews which observes Brotherhood Week during February, which is designated as Brotherhood Month. Each organization hopes that other national and local organizations and communities interested in both observances will cooperate in plans and program. Special literature on Brotherhood Week may be secured from the National Conference of Christians and Jews, 381 Fourth Ave., New York 10, New York. *The Federal Council Bulletin* may be had on subscription at the rate of $1.00 per year. We commend it to Friends.

"STATEMENTS ON WORLD ORDER"

This pamphlet brings together four significant statements on World Order with a text making clear the historic connection. These are, first, the Statement of Guiding Principles, adopted by the Delaware Conference; the full text of the Statement of Political Propositions; the ten requirements for progress toward World Order accepted by the International Round Table of Christian Leaders at Princeton, July 1943; and the seven points of the Inter-Faith Statement released in October 1943 with a Protestant Preamble. Ten cents a single copy, postpaid; $5.25 for one hundred.

THE LIGHT THAT NEVER DIMS

A curious thing happened one stormy, summer day. The clouds gathered thick and black and the sunshine was shut out and darkness covered everything. Then it was noticed that the fireflies could be seen sending out their phosphorescent light, as they dashed back and forth in the mid-day darkness. Now the light of the firefly is always shining—even in mid-day sunshine—but we can't see it because everything else is so bright and cheerful. It's only in the hours of darkness that the light of the firefly is seen.

Isn't this much like the light of God's presence? He is always near us—but when everything goes well we can't see Him. It's only when the lights of life grow dim and we are shut up in the darkness of sorrow or tribulation that God is seen by most of us. And this is the chief compensation of passing through the trials of life—we come to see and know God. And to know God is to love Him. For God is Love. And in Him is no darkness at all. So that to know God and having Him dwell in us is to shut out all darkness from our lives.

An old Indian named Papunehang appreciated the spirit and atmosphere of a Friends' meeting, even if he did not comprehend the words, telling the interpreter afterwards, "I love to feel where words come from." — A. M. GUMMERE, (from *John Woolman's Journal.*)

The Recovery of Moral Purpose

By Alexander C. Purdy

IN THE familiar parable recounted in Mark 4:1-9, the seed is uniformly good; its fruitfulness depends upon the kind of soil into which it falls. When the seed "fell into the good ground" it "yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold."

The parable of the soils is pertinent today. The gospel, all Christians believe, is "good news" for our time as for every other, but it is fruitful only when the soil is "good ground." What, if anything, can be done to fertilize the earth for the reception of the seed?

Edward Hallett Carr, writing as a student of politics, finds the present crisis in human affairs to be essentially a moral crisis. He points out that our civilization has been dominated by the ethics of self-interest. He is not thinking of "selfishness," in the sense of the temptation to swing everything about the little center of the individual self. He means the deliberate philosophy of self-interest: the cultivation and pursuit of personal, group, class, race, national self-interest, dignified as the means to create a better order of life on this earth. This has been termed enlightened self-interest. It is a very much more formidable thing than what we call selfishness. We are ashamed of selfishness; the philosophy of self-interest, however, has assumed the proportions of a way of social salvation on the theory that all interests ultimately converge to ensure the good life. This theory roots in a mechanical conception of the evolutionary principle as applied to history.

MUST RECOVER MORAL PURPOSE

Carr holds that this philosophy is the cause of the war. It is true, he writes, that economic factors are the most apparent form which the crisis assumes. But the crisis itself is basically moral. "War has become the most powerful known instrument of social solidarity. In the advanced countries of the world, war or preparation for war is today the only moral purpose with the recognized capacity of inspiring the degree of self-sacrifice in all classes of the community necessary to keep the political and economic machine in motion. . . . We cannot escape from war until we have found some other moral purpose powerful enough to generate self-sacrifice on the scale requisite to enable civilization to survive." (E. H. Carr, *Conditions of Peace*, p. 119)

It is surprising to the student of politics and sociology to meet the word "self-sacrifice" in this area of thought, where it is so seldom mentioned. That not a few thinkers in these fields are beginning to use it or its equivalents is, from the Christian viewpoint, one of the most encouraging signs of the times. Self-sacrifice and self-denial are familiar terms in Christian usage. Jesus called men to deny themselves and take up the cross and follow him. It is important, however, to recall what self-discipline means in his teaching. Self-sacrifice in Jesus' teaching is not an end in itself. He is not an ascetic holding that the material world is evil and that salvation is to be obtained by the mortification of the flesh. He came announcing that the Kingdom of God is at hand. All forms of self-discipline are directed toward and controlled by the *End* in view. They have their only meaning in relation to God's Rule. Jesus' teaching, accordingly, centers not in an ascetic discipline but in the reality and in the nature of God's Rule which must control the inner life and its outward expression. Recent emphasis, such as Carr's, upon the necessity of recovering a sense of moral purpose, is in the direction of Jesus' teaching.

Now a sense of moral purpose is not the same thing as the Christian gospel, but it is "good ground" for the reception of the seed. The world is not going to be saved by plastics and electronics, nor by a gyroplane in every back yard any more than it has been saved by the radio, the airplane, and the cinema. These are the tools not the goals of life. There is a growing recognition of this fact. We begin to realize that Jesus was not talking nonsense when he said, "Blessed are they that hunger and thirst after righteousness for they shall be filled." He was stating a law of life as regular and steady as the law of gravity. But how are we, in terms of practical living, to recover this hunger for righteousness witnessing as it does to the sovereignty of moral purpose?

FREEDOM AND OBLIGATION

So-called Puritan ideas like obligation, duty, responsibility must be reestablished in our vocabulary and our thinking. Some one needs to state *Four Obligations* as the basis upon which the *Four Freedoms* rest:

The first is the obligation of responsibility to others in speech and expression, everywhere in the world.

The second is the obligation to practice in conduct the religion we profess in words, everywhere in the world.

The third is the obligation to work with hand and brain for the elimination of want, everywhere in the world.

The fourth is the obligation to work for a world order founded on justice, mercy and truth everywhere in the world.

Freedom has only a bad meaning, unless it is wedded to obligation. We are learning this in the hard school of experience today. The writer picked beans in a thirty acre field this summer as one of some four hundred and fifty workers. The pickers included Italians from Scranton, a company of white soldiers and, carefully segregated, a company of negro soldiers, professors, business men, debutantes and socialites. The best man in the field was a giant negro from the deep south who picked twenty bushels in a day. Freedom from hunger was graphically illustrated in that scene. *That* freedom can only be realized by a common sense of obligation to produce, process and distribute food. God gives the sunshine and the rain and the life-creating germ. Men must accept responsibility—all men acording to their ability—if food for the body is to be available. The only other freedom possible is the freedom to starve. Freedom is the free and willing acceptance of responsibility.

We must recover the sense of obligation in the primary relationships of life. We must do this in the home first of all. Juvenile delinquency due to the serious disruption of family life in large areas of American life is a grave problem. But the picture is not wholly black. In thousands of our homes, children are learning that dishes do not get washed by magic, beds are not made by pressing a button, food and clothing and shelter and heat are not to be assumed as the inherit right and privilege of any group or class. The whole material basis of our common life depends upon the common acceptance of responsibility by every member of a family for doing his share of the work. The same principle must be operative in school, in church, in industry, and in community. Our typical American illusion that if we

PRAYER

For the soul that is close to God
In the folded wings of prayer,
Passion no more can vex,
Infinite peace is there.

EDWIN HATCH.

can release ourselves and our children from the labor of hand and brain we and they will be happier, has a fair chance of being swept away.

The recovery of moral purpose must, however, be the recovery of a Moral Purpose big enough to include all the human family. "The sky o'erarches here," wrote Walt Whitman of America. Humanity deeply needs an overarching Moral Purpose vast enough to include humanity. "Civilization will not be saved because there are men and women who make the affirmation that God exists. Life is not raised to new levels by the mere fact that we have been intellectually convinced by the cosmological argument. Our predicament is too serious and too great for salvation to come in so academic a manner. What is needed is something which can set men's souls on fire. What is required is a vision of man's life under God's Providence which so thrills us to the center of our beings that we are willing to commit ourselves, soul and body, to the incarnation of that vision." (Elton Trueblood, "The Weakness of Individual Religion")

Friends In Other Lands

SWISS FRIENDS ANNUAL MEETING

THE Tenth Annual Meeting of the Swiss Friends and friends of the Friends was held in Berne on September 25-26, 1943. It was a time of deep fellowship and a source of strength to the scattered members of the Swiss General Meeting and their friends. There were ninety persons present during the whole meeting with only four of the actual members absent. The atmosphere of the meeting was more composed. Not that the burdens that rested upon the members had grown lighter, but there was more hope that they could now be borne to the end which did not seem so far off as heretofore.

In the report given of the year's activities, it was said that Helene Monastier, the Clerk, had visited groups and isolated Friends. The study week held in 1942 was not repeated, but a special members meeting gathered in Basle early in June. Three issues of a Bulletin, written in both French and German, were circulated. The Meeting warmly acknowledged the value of the Geneva Center in the development of Quakerism in Switzerland, and Swiss Friends were encouraged to take advantage of the opportunities the Center offers, especially the Quaker Library. Swiss Friends entered deeply into the suffering of Friends in other lands, and expressed their eagerness to renew work of reconciliation and mutual assistance when the frontiers are again opened.

Messages were read from Friends in other countries. Two addresses were given, one on Saturday evening by Professor Siegmund Schultze on "The Quakers and the Church;" and the other by Felix Ansermoz on "Quakers and Reconstruction," following the Meeting for worship on Sunday morning. Roswell McClelland reported in the afternoon on the relief tasks undertaken by the American Friends Service Committee.

MESSAGE FROM SWISS FRIENDS

Reunited in the Yearly Meeting, Swiss Friends have been placed once more face to face with the anguish and suffering of people at variance, and feel their privileges and responsibilities weigh heavily upon them.

One thought forces itself upon us: the certainty that God desires, in all times and for all peoples, "una Sancta Ecclesia," a community of all men, sons of the same Father, and who feel themselves united to him by an ardent desire to do His will.

Without betraying our ideal, we must open wide our hearts in the spirit of Jesus Christ, the spirit of infinite understanding and infinite courage. Then only we will be able to act usefully, and give aid in the fullest sense of the word.

We accept joyously and with richness the differences which exist in the midst of our group. But we also feel its growing unity. This unity must now harden into action.

"Prepare thy tools—God will show thee work!"

HELENE MONASTIER,
Clerk of Swiss Yearly Meeting.

NETHERLANDS YEARLY MEETING

Epistle to Friends Everywhere:

Netherlands Yearly Meeting assembled on the 8th and 9th of May 1943, in the Quaker Centre at Amsterdam, Raphaelplein 2. We had a good meeting at which to our deep regret we however had to miss several Friends. Our discussions were overshadowed by the events, which ask such a heavy toll from many people and we share the burden of the suffering all over the world. In these turbulent times we still believe, yea we now believe firmer than ever, in the lasting power and ultimate victory of those spiritual forces which appeal to the best in men.

Our thoughts dwelled in these words of Paul: "We . . . rejoice in hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulations worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." ROMANS V: 2-5.

It is our belief that the Gospels hold a message, not only for the salvation of the individual soul, but also for our social life and we cherish the hope that after the war it will be more generally realized that human society and the family of nations can only prosper on the basis of brotherly love and friendly cooperation. Although on a reduced scale, our activities are continued.

We were united in the Spirit with our absent Friends and with those abroad and we send them all our hearty greetings.

By order and on behalf of Netherlands Yearly Meeting.

LOUISE A. KAPPERS-FEITH,
Clerk of Netherlands Yearly Meeting.

CONFERENCE ON FRIENDS IN ORIENT AND PACIFIC AREAS

A conference on Friends in the Orient and Pacific Areas was held at Pendle Hill, Wallingford, Pa., December 17-19, 1943, sponsored by the American Section of the Friends World Committee for Consultation. Edith F. Sharpless and Harold Lane from Japan, Catharine and William Cadbury and Theodore Herman from China, who had all returned recently on the Gripsholm, brought a fresh sense of fellowship with Friends in China and Japan. The presence of Peter Tennant and Sydney Bailey and other members of the Friends' Ambulance Unit, who have had recent contacts with Friends in India, Australia, China, and South Africa, brought to the conference a real international spirit. They were grateful for the presence of Esther B. Rhoads, Paul Braisted and Thomas E. Jones who presided at the different sessions. Others, who have lived and worked either in China, Japan or India, gave helpful suggestions from first-hand experiences.

A message was prepared to send to Friends' groups throughout the world from which the following is a quotation:

"We were conscious throughout our discussions of how much we have to learn from the East. We were conscious,

too, of the currents of bitterness and hate that are sweeping mankind today and we recognize that we have shared in creating these. We feel that Friends, especially those in the Orient, have a special task in fostering a spirit of conciliation.

"We recognize that the life of the Society of Friends has had many expressions—mystical, evangelistic, educational, social, medical, and interpretative, but we do not believe that diversity of method need lead to division. Uniformity is not necessary for unity. We recognize that the Spirit of God works in diverse ways; that just as our experiences of God are not identical, so the practical expressions of our faith take different forms. We are all one in Christ Jesus, who is the Way, the Truth, the Life.

"We believe that the thought and activity of the Society of Friends is part of a world-wide Christian pattern. Although our contribution may not take the same form as that of other Christian groups, we realize our essential oneness with the Christian church as it faces the challenge of evil. It is our earnest prayer that as a Society we may prove worthy of our holy vocation."

Christianity vs. Nationalism

By Fred Eastman

THE two greatest competitors for possession of man's loyalty today are Christianity and Nationalism. The time is coming, and sooner than we may think, when each of us will have to choose one or the other. Both are ways of life. Christianity demands first allegiance to Christ and the Kingdom of God. Nationalism demands first allegiance to the interests of one's own nation.

It is important that we distinguish between Nationalism and patriotism. To love one's country—that is patriotism. To give one's country supremacy over all other loyalties—that is Nationalism. It is Nationalism not patriotism, that has challenged Christianity. It is Nationalesm, not patriotism, that issues in fascism. It is Nationalism, not patriotism, that has embroiled the world in a bloody international struggle for power. It is Nationalism that has become, as the magazine *Time* recently asserted, a religion with probably more practicing it than any other of our day.

Concepts of Nationalism

Nationalism is a religion that confronts us not only in Germany and Japan but also in lesser degree in America, Britain, and Russia. For, while Nationalism in each country makes its own nation supreme, its fundamental concepts are identical. What are those concepts? Here are a few of them, together with Christianity's answer: Man belongs to the State, says Nationalism. He belongs to his Creator, says Christianity. The masses must follow the national leader, says the one; they should be free men, says the other. The highest value is power, says Nationalism; persons, says Christianity. Government by compulsion, says Nationalism; by consent, says Christianity. Inferior nations, says Nationalism, are for conquest by the strong. Not so, says Christianity; there are no inferior nations; there are only weaker nations, and our duty is to protect them and help them. These are but a few of the major issues over which Nationalism and Christianity are in head-on collision. . . .

Our task in this conflict is a major one—nothing less than this: to change the minds of the Nationalists. To change their minds means to purge them of their false values, of their limited loyalties, of their spirit of fear and hatred of other nationalities, and to instill in them a new set of values, a supreme loyalty to God, and a spirit of good will and cooperation toward human beings in all countries.

This task is quite distinct from that of the military and naval forces now engaged in combat. Their function at its best is to *restrain* the aggressors. They have neither the purpose nor the power to change their philosophy. A bullet, a shell, or a bomb may kill a Nationalist—or a million of them—but it cannot kill Nationalism. You cannot kill a bad idea by slaying the man who holds it, any more than you can kill a good idea by nailing on a cross the man who advocates it. The bad ideas of Nationalism cannot be killed at all; they have been abroad in the world since the days of the Pharaohs, the Alexanders, the Caesars, the Napoleons. They will still be abroad long after Hitler and Mussolini and Hirohito are dead and forgotten. But bad ideas can be driven into the background by better ideas. Human minds poisoned by the virus of Nationalism can be purged, restored to mental health, and re-educated. . . .

The Cost of Nationalism

For years to come Nationalism will be rearing its head not only on battlefields and around the peace table but in every schoolroom and church and probably in every home. Long after the last shot is fired in the current war Nationalism will be tempting men with its seductive gospel. Wherever men hunger for power, or lust for easy money in foreign markets; wherever a needed social reform seems too hard to gain by the slow process of education or by the painful process of the cross; wherever men and women and children are frustrated in trying to achieve a higher standard of living—there Nationalism will whisper: "There is a short cut to get what you want. Let the State do it! Give all power to your nation; make it supreme in every act and ambition. It can do for you what you can never do for yourself. It can protect your investments abroad by a powerful navy. It can grant you subsidies for your business at home. It can provide tax money to run your schools and colleges and pay your teachers' salaries. It can raise armies to fight aggressors—or to put down strikers or rambunctious minorities such as Negroes. . . . What's that, you ask? What will all this cost you? Nothing! That's the beauty of it! Nothing at all—except your freedom."

Yes, it's a tempting gospel Nationalism will be offering in the years ahead. It would be more tempting if we did not see the results of it in Germany. Or if we were not now watching daily the lengthening casualty lists of our boys. How, after the war, we are going to change the minds of the Nationalists in Germany—and in Italy and Japan—we do not know. The free churches will have little confidence in the proposed scheme to have the British and American armies of occupation supervise the school systems of these countries for the next decade. But our concern today is limited to Nationalism in our own country.

If anyone thinks that the menace of Nationalism here in America is imaginary, let him be reminded of such obvious facts as these: (1) the astronomical proportions of the public debt which has mortgaged every citizen's income for generations to come; (2) the rapid increase in the partial control, through federal grants-in-aid, of colleges and other institutions once supported by state or private funds; (3) the tendency of local and state communities to shift their burdens to the central government at Washington; (4) the vast army of federal employees at home and abroad; (5) the substitution of "directives" issued by bureaus of the *executive* branch of the government for laws pass-

*Extracts from address at the Seminary. Taken from *Chicago Theological Seminary Register*.

ed by the *legislative* branch through the representatives of the people in Congress; and (6) the imprisonment of seventy thousand American citizens in concentration camps, together with a denial of their civil liberties, because they happen to have Japanese blood in their veins.

These are all steps—and some of them lengthy ones—along the road to Nationalism. They are similar to the steps that destroyed democracy in Germany and eventuated in the rise of the Hitler government. No sane person would prophesy that we in this country will ever *consciously and deliberately* adopt any form of Hitlerism. Fortunately, we do not have the background of national frustration and desperation that made fertile the soil for his growth. No, our danger is that we will land in Nationalism *un*consciously and *without* deliberation. We may even march into it under democratic slogans or under such catch phrases as "Business efficiency in government!" or "America First!" or "A chicken in every pot!" But, if we take the wrong means to gain a good end, the *means, and not our good intentions, will determine that end.* Nationalism always promises desirable ends—but its *means* land the people in war and desolation.

What the Church Offers

We of the free churches are going to confront Nationalism with the gospel of Christ. We are going to oppose it with all the resources we can muster. . . . . Against Nationalism's regimentation of individual and social life under the dominance of the State, we exalt the banner of freedom—freedom hard-won by our ancestors and still cherished by their sons. Against Nationalism's trust in the State to solve our complicated social problems, we offer a faith in a living God, as revealed in Christ—a God above all nations, who dwells in history and in you and me and in whose will is our peace. Against Nationalism's concept of man as a pawn of the State, we lift up our faith in man as a child of God—an erring and rebellious child, but still eternally his own, made in his image, a *person* possessed of mind, affections, memory, and purpose, endowed by him with certain inalienable rights, and responsible ultimately to him. Against Nationalism's way of life, a way of compulsion, we proclaim Christ's way of life, the way of persuasion and of cooperative action, based on brotherhood.

So stated, the issues seem so clear that any intelligent citizen and any alert youth should have little difficulty in making his choice. If we as free ministers could have all the citizens and the youth in the pews before us, our task of persuading them by reason would be comparatively easy. But most of the citizens and youth are not in our pews. There's the rub. Where are they? Some are reading the Sunday paper; some are playing golf; some are working overtime, but more are sleeping overtime; some are filling out government questionnaires; some are crowding into the motion-picture theaters; some are listening to the radio; some are engrossed in the latest best-seller or popular magazine. And the chances are that in most of these activities—especially in the movies, radio, popular magazine, and Sunday paper—they are listening to the siren voice of Nationalism in one form or another. A propaganda film here, a political speech there, an "American Century" article in a magazine, a radio drama designed to make the listeners hate some enemy—these are modern methods by which Nationalism spreads its gospel.

"Go Ye into the World"

If we are to be effective in changing the minds of the Nationalists, we must meet them on their own ground. We must bring our resources to bear upon their minds and hearts wherever they are. Long ago Christians learned that to preach the gospel of Christ to Mohammedans or Hindus or Buddhists we had to send our missionaries among them. They carried the same resources we deal with today. They planted the seed. Slowly it grew. Today it has borne such fruit as General and Mme Chiang Kai-shek and Kagawa and millions of lesser-known Christians.

In changing the minds of Nationalists, we can use the same technique: go where they are, persuade them by reason, by loving service, and by the example of the Christian way of life. If our fellow-Americans are not in the pews of the churches and seldom listen to sermons, but to the radio, motion pictures, books, and magazines, we must learn to use these mediums of communication. Either we must find a way to influence the men who control these mediums—to convince them of the dangers of Nationalism and to help us convert the Nationalists—or we must create our own motion pictures, radio programs, books, and magazines and make them so attractive that they will compete successfully with those controlled by the Nationalists. Thornton Wilder has been doing this in the drama, Lloyd Douglas in fiction, Harry Emerson Fosdick in essays, and others in similar fields with less notable success. But the harvest is ripe and the reapers are few.

PUSSYWILLOWS IN WINTER

In canyons of the roots they sleep
Like flocks of tiny silver sheep:
But Spring shall call them—blithe and free—
Back to the hilltop of the tree!

E. Merrill Root.

FACTS YOU CAN USE IN TEMPERANCE STUDY

We are trying to conserve rubber, gasoline, and manpower. Last year 2,500,000 truckloads of beer were transported within this country. It required a total of 15,000 trucks and 10,000,000 gallons of gasoline to move this liquor from the distillery to the liquor stores and taverns.

The Federal Bureau of Investigation reports that the total arrests of teen-age girls the first six months of 1943 exceeded by 64.7 per cent the arrests for the same period one year before. Leading in the increase were offenses against decency, drunkennesses, vagrancy, disorderly conduct and prostitution.

At a stockholders meeting held recently in Washington, D.C., it was decided by a vote of 2,390,000 against 80,800 to refuse all liquor advertisements for the *Saturday Evening Post* and other publications of the Curtis Publishing Company.

Arrests for drunken driving were 129 persons per 100,000 population in 1942, compared to 65 persons per 100,000 population in 1932. One out of every five fatal accidents in 1942 involved a driver or a pedestrian who had been drinking. For all accidents, property damage, cost of injuries, and insurance were estimated at $1,600,000,000 for the same year. The accidents caused 28,200 deaths, 80,000 permanent and 900,000 temporary disabilities. Motor accidents killed more people in one year than has two years of war according to figures released by Secretary of War Stinmson, and twenty per cent of motor vehicle accidents directly involve the use of alcohol.

The liquor bill of the United States in one year would finance every church, religious organization, sect, including all their evangelistic, social, missionary and educational enterprises for nine years.

Food is an essential war material. Yet in 1941, according to the Alcohol Tax Unit, the distilleries and breweries used up 31,510,034 bushels of corn, and corn is good food. In the same year they used 6,463,535 bushels of rye.

For several years Hitler has been keeping drink away from the youth of Germany. Japan cut the manufacture of alcoholic beverages by fifty per cent, and Russia has imposed restrictions both on manufacture and distribution of liquor.

Shutting the Closet Door of Prayer*

By Frank W. Dell

THE prayer which Jesus taught His disciples, commonly called The Lord's Prayer, is properly regarded as entirely comprehensive in the matter of congregational praying. It is, indeed, a form of prayer that covers every phase of man's need during his earthly pilgrimage. Less attention, however, has been paid to the directions imparted by Jesus to His disciples as to their personal prayer-life. Nevertheless, they are just as complete and comprehensive, and as such, should claim the serious attention of every Christian who seeks to discover the "secret" of personal fellowship with the Father.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly"—Matthew VI. 6).

In this brief statement of Jesus, prayer is seen to be a cooperative act in which both God and man participate. Man cannot engage in an act of prayer unless God is present. Neither is it possible for God to answer prayer unless man prays. Neither God nor man can engage in prayer alone. Man's part is evidently to "enter into thy closet, shut thy door and pray to thy Father." God's part is to meet with man in this "secret" place of prayer, listen understandingly to man's petitions, and reward him openly.

There is no true prayer in Matthew VI. 5, 7, because God is not present. God does not meet with the ostentatious prayer, whose chief desire is to be seen of men. Neither does He meet with the pagan who relies on "vain repetitions" and "much speaking." In both cases, prayer becomes a human act in which the power and presence of God receive little consideration. Similarly God does not meet with the man whose only approach to prayer is along psychological lines. Mental concentration and quiet meditation may produce a beneficial personal reaction, but to merely engage in an act in which man is the chief participant and recipient, is not really prayer at all. Prayer, as a cooperative act, necessitates that man as a suppliant before God, and that God, as a Divine Personality able and willing to answer man's petitions, meet together.

GOD IS EVERYWHERE

The Place of Meeting, as seen in Matthew VI. 6, is the Closet of Prayer. There is no need to define this more specifically than that it is the place where God and man meet together. Thus, since God is everywhere, the problem is not one of particular place, but of proper human attitude. This was never more clear to me personally than when, in the summer of 1932, I made a trip across land and sea to visit my aged mother in England. On the train, in the hotel room, on the ship, in waiting rooms at railroad stations, everywhere I went I found that any spot where God and man meet together is a "closet of prayer."

In seeking to enter this hallowed place there are two mistakes that man may make. First, he may over-estimate the value of a particular place. Second, he may under-estimate, the necessity of a specific time for prayer. With these things in mind, let us view with reverence the Act of Prayer as set forth by Jesus in Matthew 6. There are four steps therein that must be taken by man himself. "But thou, when thou prayest." The first step in successful praying is to adopt a regular habit of prayer in contrast to irregular or spasmodic praying. It is indeed well to pray in times of sorrow or suffering, during the illness of loved ones, or when confronted with personal physical danger, but effective praying in the emergency or crisis, is much more likely when it is part of a regular habit. Man's second step in prayer is the particular act, as indicated in the words, "Enter into thy closet." This is followed by the third and possibly the most important step of "shutting the closet door." The fourth step is the act of prayer itself: "Pray to thy Father." But until the closet door is shut, actual prayer is not possible.

With these four steps taken, it is possible for the "Father which is in secret" to do His part. He now discloses His presence, for He may always be depended on to reveal Himself to the man who does his part in the act of prayer. It is here that real communion between God and man begins. "The Father which seeth in secret" understands man's needs. Nothing in the heart of the one who prays is hid from Him. Our petitions are taken into His own heart of love. They are safe with Him. But more than this, He prompts our faltering lips to pray aright. He reveals something of the depth of His own living impulses, somewhat of the grandeur of His almighty purposes, until our prayers begin to assume more of divine proportion and direction. And then when the time is ripe the final step is taken by God in answer to man's prayer, "The Father which seeth in secret shall reward thee openly." This is the open manifestation of the value of prayer. It is that which distinguishes it from formal display or from vain repetitions. It is the means whereby God places His seal of approval upon the act of prayer before the world.

Thus prayer might be defined as a deliberate and sincere act in the process of a regular habit on the part of the Christian, when he meets with God as a Father in the secret closet of prayer, of which he himself has shut the door, and the evidence of which before the world is God's answer to his petitions.

WE MUST SEEK GOD

From man's standpoint, the most important phase of prayer is summed up in the words, "When thou has shut thy door." The closet door of prayer has been opened by the Father. He is always accessible. But only man can shut the closet door. Man may enter the closet, but he cannot really pray until he has actually shut the door. The problem here is well illustrated by an experience that many of us have had. An old time friend pays a visit after a long period of years. He is relying upon past intimacy for a present contact. You take him into your office, you invite her into your boudoir, you shut the door, you are alone together. But the conversation lags, there is no present mutual interest. The years have taken your lives apart. Dissimilarity of taste, complete difference of viewpoint prevent real fellowship. Your friend leaves, with little regret on either side, for there has been no secret intimacy behind a shut door, because there has been no unity of present purpose or outlook.

How often God has had the same experience with us. As with Adam and Eve in the Garden, God has been present at the secret trysting-place. He has opened the door. He is ready for fellow-

*Reprinted from *Friends' Witness;* Belfast, Ireland.

MOTTO FOR PEACE

Never stoop to curse the darkness;
Hate will hardly light a candle.
Friendship knows an utter starkness
That is stronger than the vandal.

GERHARD FRIEDRICH.

ship. He has cried out, "Where art thou?" But the occasion has found us hiding in the darkness of our own selfish purposes, and seeking to cover ourselves with the fig-leaves of merely formal praying. We have been unable to shut the door, and the opportunity for communion with the Father has been lost. The closet-door of prayer cannot really be shut apart from harmony with God and identification with His plans and purposes. Unconfessed sin, self-centered aims, praying outside the realm of divine purpose, these and many other things constitute effective barriers in the way of shutting the door. It is thus clear that man's act in shutting the door cannot be accomplished apart from something that God has done to cover man's unworthiness. Personally, I am convinced that no man can shut the door unless he is conscious of the covering for sin afforded by the precious blood of Christ. Secret intimacy within the closet of prayer involves also an experience of the baptism with the Holy Spirit. And this divine provision for harmony between God and man, must not be some remote experience of the past, it must be living and up-to-date. It must be renewed every time man would shut the door of the closet of prayer.

Again, to be in harmony with God, man must have some conception of His character. God as a Father is the one to whom man comes in prayer. This indicates His willingness to hear and answer man's petitions. God does not withhold from man. He is as open-handed as the earthly father who gives good gifts to his children. And in this term of endearment everything about God is gathered up that man needs to know. God is our Father. Anything that may be said further about the divine character is in interpretation of this term, not in addition to it.

There are three facts about God which have helped me personally to become better acquainted with Him as my Father. "God is a Spirit." "God is Holy." "God is Love." Let us reverently approach the act of shutting the closet door of prayer on the basis of this threefold conception of God.

GOD IS A SPIRIT

Immediately I am made aware of the fact, "Thou, God, seest me," my life is made bare in His Presence. I cannot hide from Him. I realize that one barrier to shutting the door is my love of things, my little love for spiritual values. I hear Christ's words with shame and sorrow. "Seek ye first the kingdom of God and His righteousness — Take no thought what ye shall eat or drink, or wherewithal ye shall be clothed." I confess my materialistic tendencies, I turn my back upon the love of things. I accept anew God's programme of spiritual values. The Beatitudes come to have a new meaning. "Blessed are the meek—Blessed are they that mourn—Blessed are they that are persecuted for righteousness sake!" I dedicate my life to a new search after spiritual values. From henceforth these shall be supreme in my life. I will not hesitate to follow Christ in paths of "self-denial" and "cross-bearing." The door is beginning to close. I am entering into the sacred intimacy of fellowship with God.

God is holy. Here again I feel my weakness. My life is soiled with sin, my garments are stained with unrighteousness. My own righteousness is but as rags. I am lost and undone. Nought that I can do will suffice to harmonize my life with the divine holiness. I can only confess my sins and plead cleansing and forgiveness through the precious blood of Christ. I am forgiven! I realize again the meaning of the promise, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." I renew my pledge to a life of holiness. I pray for strength to be obedient. The door continues to close. God's Presence seems still more real. I am beginning to know the meaning of talking to God in the secret place.

God is Love. What are the requirements of harmony here? God's love embraces a world of sinners lost. How about my attitudes? Is there a harbored grudge against someone else? If I followed the injunction of Matthew V. 23, 24, would it be necessary to leave the closet of prayer and first be reconciled to my brother before it would be possible to shut the door? Love involves a life of sacrificial service on behalf of a lost humanity. Am I personally witnessing to them concerning the redemptive love of Christ?

Again I humbly confess my shortcomings. I have been selfish and self-centered. But my life is now being surrendered more fully to His love. I present my body a "living sacrifice, holy, acceptable unto God," in order that I may be able to render unto Him and my fellowmen that "reasonable service" which love for Him requires. The door is now shut! I am in the secret closet of prayer, behind a door which I myself have shut, alone with God. I am in the presence of my Father and there is nothing between. Then follows the pouring out of the soul in petition, the unburdening of the heart without shame in the very presence of God. Such praying is more than human quiescence in the presence of an adorable being. It is more than human acquiescence in the presence of the divine will. It is man reaching out in humble yet aggressive attitude to discover new fields of service, new ways in which he may cooperate with God. In a word, it is a union of the human spirit with the Divine Spirit in the closet of prayer.

And there the picture ceases. Such hallowed scenes are secrets between the one who prays and God. You may learn their meaning for yourself, but they are too sacred to tell to your dearest friend.

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SCHEDULE OF IMPORTANT MEETINGS

Meetings of the American Friends Service Committee in Philadelphia:

Peace Section—3 o'clock, Wednesday January 26, at 20 South 12th Street.

Foreign Service Section — 3 o'clock; Social-Industrial Section — 5 o'clock, Thursday, January 27, at 1515 Cherry Street.

American Friends Service Committee —2:30 o'clock, Friday, January 28, at 1515 Cherry Street.

Meetings of the American Section, Friends World Committee for Consultation:

Open Meetings:

Friday evening, January 28: "Spiritual Message of the Society of Friends Today."

Saturday evening, January 29: "Quaker Message and Race Relations."

Business Meetings:

Saturday morning and afternoon, January 29, business sessions of American Section.

All the above meetings will be held at 1515 Cherry Street.

Friends Fellowship Council:

The annual meeting of the Friends Fellowship Council will be held in Columbus, Ohio, April 15-16.

Virtues of the Simple Life

By Horace A. Eaton

OF ALL the Quaker testimonies perhaps that of simplicity is least clean-cut or least sharply defined; and in these days it is certainly the one least in evidence. There is, I venture to think, a definite relationship between its vagueness and its lack of prominence. Yet it has been included from the beginning in our Disciplines as an integral part of Quaker faith and practice and it deserves some careful thought.

My purpose is not to trace the historical meanings and development of simplicity. But it is worth noting that from the hey-day of Quakerism in the seventeenth century it is primarily based on renunciation. William Penn in his *No Cross No Crown* (1682) wrote: "By whatever is dear I would beseech you to relinquish that very vanity of vanities —I mean those fashions, pleasures and the whole variety of conversation which make up the life and satisfaction of this age and are the earthly impediments that clog your soul's flight to more sublime and heavenly contemplations." So in a recent Discipline (New York Yearly Meeting, 1930), "We should endeavor so to keep our lives and possessions as to avoid ostentation and display, to keep our minds free from the burden of fashions and our souls steadfast in a changing world." Throughout, the implied method proposed is usually that of subtraction. The general idea seems to have been that simplicity is a sort of desirable asceticism.

With this idea the customs of plain clothes and plain speech came into being. One cannot condemn their origin, for the early Quakers felt these gestures to be significant outward symbols of essential inward principle. And yet one wonders whether the differences thus set up made for more Christian living and actually helped rather than hindered the spread of Quaker religion. From the point of view of the twentieth century we can only feel that these practices were a partial shift of emphasis from essentials to non-essentials; from inwardness to externalities. And the history of plain clothes bears this out, for they became in many instances the expression of un-Quakerly pride in reverse; not really a simplification of expensive living so much as a redirection of expensive living. But in the original conception in regard to both speech and dress there was the desire to negate worldly things.

Simplicity From Within

I like to think that there is a more fundamental and significant interpretation of simplicity. It can mean honesty, frankness, sincerity as much as plainness. We can speak of the simplicity of a machine, for example, when we mean that it is completely efficient and the direct application of a principle to a definite end. In so speaking we are not concerned primarily with the absence of elaborate and unnecessary detail, but rather with its obvious unity and effective direction. So, I conceive, we can speak of simplicity of life, not as the mere absence of luxury and flummery, but as the harmonious expression of an inner harmony and singleness of purpose.

Simplicity arrived at by merely stripping off the outer trappings and the unessentials of life is but an external thing; whereas simplicity considered as organic—sincerely, honestly developed from within—becomes a far more vital virtue. Its real nature is not founded in mere renunciation and denial, but is a creative and selective force which moulds all human thoughts and acts into complete oneness.

If this interpretation be correct, simplicity is not reached by simply renouncing "self-indulgent habits, luxurious ways of living and the bondage of fashions;" nor is it by deliberately "observing and encouraging simple tastes in apparel, furniture, buildings and manner of living;" nor does its value lie in self denial. On the contrary it comes from applying the inner message of Quakerism, to life and living; the fitting of all one's actions into a pattern of complete integrity. The motive comes from the Voice of God Within and the result is a unity of within-ness and without-ness; an organic unity of faith and works.

Needless to say, such organic unity will find no place for "self-indulgent habits, luxurious ways of living and the bondage of fashion," and the rest. But they will not be renounced because negative simplicity is important in itself; they will instead become impossible because of the inner discipline of spiritual faith. Simplicity must be reached from within outward.

It is only as we consider simplicity from this angle that it becomes truly significant. There are many indications that Quakers in the past felt this. In the Minutes of the Leinster Province Meeting of 1698, for instance, there is a sentence denying that there is any intention to "deprive any of moderate and lawful use of things of this world . . . but to bring all things into right bounds and set them in their right places." This stresses not the negative but the positive; and the repetition of the word "right" implies a principle of assessment, the core of Quaker belief. Perhaps it is not irrelevant to think in this connection of George Fox's remark to William Penn that Penn might wear his sword as long as he could. The simplicity of inner unity sloughs off the hampering and unnecessary by inner compulsion.

Woolman Chose Simplicity

It was with this spirit and insight that John Woolman renounced wealth and luxury; for his convincement recognized that wealth and luxury made for inequality and had evil social and economic consequences. His concern for the plain life was not for its own sake but because his faith made anything else impossible for him. He did not, I believe, see any compelling virtue in mere renunciation. He renounced because he must.

The external conception of simplicity has in the past led Quakers to denounce —in far more dogmatic ways than befits Quakers—music, the arts and other triumphs of human culture on the assumption that certain things were evil in themselves, in the spirit of sheer denial. Had they grasped the real inwardness of simplicity as unity of faith and works, of inner love and outward expression, they might have found the joys of creative art not a handicap but a handmaid of spiritual life. The question would have been "to bring all things into right bounds and set them in their right places."

Does such a conception of simplicity as inward-outward harmony imply that all Friends should live on the same level of plainness? Should the well-to-do reduce themselves to the conditions of the poor? Are all so-called luxuries sinful? Are concerts and pictures and drama to be condemned? Excesses will be condemned on any grounds of right thinking; but our principles of tolerance and the independence of individual thinking must make us slow to judge. Each must decide for himself. The important thing is to live in the spirit of love and helpfulness. Do our acts and possessions interfere with that living? Our more dogmatic forefathers ruled out beauty and some of the graces of life which should have added a not irrelevant charm to Christian character. Moderation is an ancient and medieval virtue still valid. But the ultimate query concerns our organic spiritual unity, and that can be answered only by each for himself.

Here is a test of individual insight and individual sensitivity. It depends on the depth of faith, upon the intensity of faith, upon tenderness of conscience. It becomes a sort of touchstone of sincerity

and spiritual honesty. It becomes amazinly central to Quaker living. Jesus was the ultimate symbol of unity of faith and works. He was the very embodiment of simplicity itself.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

FAMILY LIFE

Children, obey your parents in the Lord. . . . And ye fathers, provoke not your children to wrath.

EPHESIANS 6:1-4.

* * * *

The home really needs a bit of practical analysis rather than another poem in its honor.

JAMES LEE ELLENWOOD.

* * * *

In its intimacies it is the place where impressions are born and character is determined. People still get together at home, the bars are down more than anywhere else, and things happen.

JAMES LEE ELLENWOOD.

* * * *

Here is a little prayer to say when you are entering the front door! "Help me to remember that here is a place where a group of us have to live together and like it. Help me, as one of the group, to contribute my share of fun and guidance."

JAMES LEE ELLENWOOD.

* * * *

Perhaps the greatest blessing in marriage is that it lasts so long. The years, like the varying interests of each year, combine to buttress and enrich each other. Out of many shared years, one life. In a series of temporary relationships, one misses the ripening, gathering, harvesting joys, the deep, hard-won truths of marriage.

RICHARD C. CABOT.

* * * *

In marriage, the security ordinarily attained is this: there is someone who forgives us more often and more freely than the unmarried can expect; someone who makes God's infinite forgiveness more credible.

. . . Despite all these drab exteriors she sees something worth while in you, and because she sees it she helps it to be born.

RICHARD C. CABOT.

* * * *

The home is more significant in forming life than the school because the school is regimented for convenience, too careful because of social and political implications. . . . The home is more significant than the church because the church is primarily a preaching institution. . . . The home is more important than the gang or the outside group . . . because the home offers a better opportunity for skillful guidance. . . . In a home one *has* to work out problems and relationships that, elsewhere, are only theorized over. Here you have to make good. In the process, real learning is achieved and permanent attitudes are formed.

JAMES LEE ELLENWOOD.

* * * *

O God, we who are bound together in the tender ties of love, pray Thee for a day of unclouded love. May no passing irritation rob us of our joy in one another. Forgive us if we have often been keen to see the human failings and slow to feel the preciousness of those who are still the dearest comfort of our life. . . . Suffer us not to grieve those whom thou hast sent to us as the sweet ministers of love. May our eyes not be so holden by selfishness that we know thine angels only when they spread their wings to return to thee.

WALTER RAUSCHENBUSCH.

Presenting the New Administration

of WILLIAM PENN COLLEGE

ON January 1, 1944 Cecil E. Hinshaw, Th. D. assumed the Presidency of William Penn College. His record of academic achievement and service highly commend him for this responsibility.

Arthur J. Mekeel, Ph. D., by appointment of the new President, becomes Dean of the college at such time, in the near future, as he is released from his present duties.

The following greeting from our esteemed friend, Rufus M. Jones, expresses our feeling of confidence in these men and for the future of Penn.

"I have felt very real satisfaction in the selection of Cecil E. Hinshaw as president of William Penn College. If there had to be a change in the administration I do not think it was possible to make a better choice at the present time. Cecil Hinshaw is a man of excellent scholarship, profound spiritual insight, and has real leadership qualities. The choice of Arthur J. Mekeel as dean will add great strength to the administration. He is a brilliant scholar, a seasoned Friend, and a young man of distinct wisdom, so I feel a good deal of satisfaction over the course that has been taken."

—RUFUS M. JONES.

WILLIAM PENN COLLEGE, OSKALOOSA, IOWA

The Board of Trustees—Roy S. Williams, Chairman

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

Comparative Peace Plans.
Coercion of States in Federal Unions.
The Balance of Power.

Here are three booklets published by the Pacifist Research Bureau, 1201 Chestnut Street, Philadelphia, Pa. Each one sells for 25c.

The Pacifist Research Bureau was organized by "a group of people imbued with a certain religious philosophy." The Bureau seeks to "adhere to standards of sound scholarship" and "strives to present material that will stand up under the most critical scrutiny. It is interested in helping people draw sound conclusions, not in doing their thinking for them." Just now it presents these booklets (others to follow) to assist in "the study of a righteous and durable peace and the means by which it is to be achieved."

These three publications have that purpose in view. The first on the list, Comparative Peace Plans, is limited to a consideration of the proposals currently being made for postwar political organization in the international field.

The second one, Coercion of States: In Federal Unions, presents some results of the study of the methods used, including the use of force, in binding and holding together such Federal Unions as the United States, Switzerland, The British Commonwealth of Nations, Canada, Australia, Germany, The United States of Brazil, and others.

The third, The Balance of Power, introduces a study of a method of "keeping the peace in Europe"—a field of study to which too little attention has been given. Here, for the first time, the average reader has a chance to get a square look at a system which has prevailed in Europe for several centuries, and more recently has been extended to the rest of the world.

The attention of student's of world peace should also be called to "American Internationalism," a discussion to be found in the December issue of the Readers Digest. Here William Hard offers some splendid suggestions relative to America's place in an organized world. Mr. Hard's ideas, in a remarkable way, agree with and supplement the material presented in the booklets under review.

I would urge every student of plans for a just and durable peace to read these discussions.

MURRAY S. KENWORTHY.

Fairmount, Indiana.

Get Together Americans, by Rachel Davis-Du-Bois. Harper, New York. 182 pp., price $1.75.

America, with its differing, often conflicting racial and cultural groups is a microcosm of the world. World unity begins at home, and if we can create here the confidence and trust which will make it possible to adjust our economic and social problems, and prevent subordination and exploitation, we may set an inspiring example to a world faced with simliar problems on a gigantic scale. This confidence and trust can grow only as we come to know members of national and racial groups as *people*. Too often their differences lump them in our minds as "strange" or "foreign," and we neglect the richness which their cultural heritage might add to our national and individual life. Crusading political democracy must not forget that its foundation is cultural democracy—"a sharing of values among members of our various cultural groups."

Scarcely anyone would quarrel with this abstract statement. Yet hard on the heels of agreement comes the question, How? What can *I* do about this understanding and this sharing? Rachel Davis-DuBois' answer is *Get Together Americans*—her new book. From a Friendly background, from competent training and great experience, she proposes a method so simple it can be used anywhere, so successful it has alleviated serious racial tension in crowded city slums. It is the Neighborhood-Home Festival—any occasion "when a group of people, culturally as mixed as is the community in which it meets, come together for relaxation; when those people converse, as a group, on universal themes related to a season, a significant event, or an idea, and so find realization and expression of their common humanity."

Dr. DuBois gives ample and helpful suggestions; several Festivals are described in detail. This "creative use of differences" among Italians, Negroes, Jews, and old-stock Americans holds out a promise for a new and hopeful experience for the individual, the community, and eventually, by extension, for the world. Any Quaker who feels a concern for better relations between racial groups might well implement it by putting into practice some of the suggestions in "Get Together Americans." The books answers a real need.

HAROLD CHANCE.

* * * *

Lucinda, A Little Girl of 1860 by Mabel Leigh Hunt. Publisher, Frederick A. Stokes Co., N. Y. 234 pp. Price $1.75.

Lucinda was a little girl of ten, who lived in a Quaker Community in Indiana. As our story begins she has just been told by her brother, that a girl friend, Abie Moon, is paying her annual visit at Uncle Simons. These girls spent many happy days together, playing with their corncob dolls.

As the girls and Uncle Simon were walking in the Sugar Camp one day, he pointed out the grave of an immigrant child. Lucinda at once asked how he knew it was the grave of an immigrant child. Uncle Simon said that little was known about the grave, except that bands of immigrants often went through there on the way west, and probably the grave belonged to one of those children. Everyday after that Lucinda put flowers on the grave of that child. As she was good at writing poetry she made up this poem:

"Child of the wilderness
Who died so long ago
Felled by Indians or sickness
Alas we do not know.
Thy mother grieved to leave thee here
In forest wild and deep
But we who never knew thee
Thy little grave will keep."

One evening as Lucinda set off to put flowers on the grave, her brother Charles came running to ask her to go back home. "Thy father wishes to read a letter in your presence," he said. The letter was from Ezra Barnes, who was looking for his little sister's grave. He said he would come soon to see them.

When Ezra came he told how he promised his mother to find the grave of his sister. He had looked everywhere to find it. Lucinda's father agreed that that grave belonged to his sister.

The immigrant child had no other relatives, so when Ezra Barnes died he left all of his land to Lucinda. She has grown five years older since the beginning of the story and is happily sharing her good fortune with others.

NANCY SMITH (age 13).

Yearly Meeting for Friends in New England. Smithfield quarter.

Christ taught me that they are all sons of God, and so, a Christian cannot give his conscience into the power of man, no matter by what title he may be called: king, tsar, emperior, dictator, or president.

QUAKERDOM · AT · LARGE

Jamaica comes to America like a returning mission. In our newspapers we read the names of men from Hectors River who are helping with various American harvests. People with that address sound "Quakerish." We are assured that some of them are members of Jamaica meetings. In former years Iowa Yearly Meeting pioneered in seed sowing in Jamaica. Now Jamaican Friends return to harvest Iowa fields.

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L. E. and Emma Aronson of Earlham, Iowa, celebrated their sixtieth wedding anniversary recently, when they opened their spacious home to relatives and friends. L. E. Aronson a native of Sweeden, after coming to America in 1876, brought his wife to Adair County and settled as pioneers. They are the parents of three daughters and one son.

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E. Raymond Wilson reports that no action had been taken as yet even by the subcommittee, headed by Senator Elbert Thomas of Utah, regarding the Gillette-Taft Bill on feeding European children. There was a possibility that the subcommittee might meet on December 22, although this seemed doubtful. There will need to be a great deal more effort put forth with the Senate Foreign Relations Committee, of which Senator Tom Connally of Texas is chairman, with the President and with the State Department if anything is to come of the Gillette-Taft Bill, S. 111. The callousness of Congress to human misery and the tendency right now to play party politics on nearly every question is heart-rending and almost unbelievable.

E. Raymond Wilson also reports that the C. O. Amendment to the Deficiency Appropriations bill to repeal the prohibition on the training and sending abroad of IV-E men for relief purposes when such instruction or relief service is paid for by religious or philanthropic agencies, and which was passed by the Senate on December 8, was rejected by the House-Senate Conference Committee on December 15. This action eliminated this amendment from the bill and prevented action by the House when they considered the Deficiency Appropriations bill yesterday. It is practically impossible because of the parlimentary rules of the House, to amend a Conference report once it has been issued. This does indicate very realistically the difficulty of getting any legislation through Congress favorable to C. O.'s.

The Autumn term at Pendle Hill ended with the usual "Log Night" on December 16. While the enrollment for the term was somewhat smaller, this was offset by a large number of persons coming in for short periods. Among the groups which gathered there were, the Conference on Relief and Reconstruction, the Educational Secretaries of the Friends' CPS; the CPS Camp Directors; the Board of the Women's International League for Peace and Freedom; a conference on "Friends in the Orient," and the annual reunion of the work campers. The annual Midwinter Institute for Meeting Workers and Interested Friends will be held January 4-10.

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In spite of war time conditions, perhaps partly because of them, a good many Friends have found their way to Florida this year. Fifty or more are usually in attendance at the St. Petersburg, Florida, Meeting on First-day morning, a number which will probably increase considerably after the holidays. Rather hesitantly plans were made for this year's Christmas dinner; food might be hard to get and there were few cars to carry food or people. But when the dinner was finally prepared by the ladies of the Meeting, with turkeys and all that goes with them, eighty people sat down together before the hospitable fireplace. Gay decorations of Florida holly and poinsettias made it seem like Christmas even if the temperature outside was about seventy. There were stories and recitations after dinner and carol singing. Particularly appreciated was a little talk by Annette G. Way of Lansdowne, Pennsylvania, about some of her memories of Japan where she traveled some ten years ago.

* * * *

St. Petersburg, Florida, Meeting joined recently with other church members of the neighborhood in protesting the granting of a license for the sale of liquor to the owner of an old abandoned dance hall, a relic of the boom days. Petitions were signed and about seventy-five property owners, including some Friends, appeared before the City Council, and presented their protest so ably that the Council refused the license although previously most members had favored the request of the owner. Another interest which Friends share with other churches of the city is the support of a Negro kindergarten, run by the very able wife of a Negro Presbyterian minister. Her small rooms are overflowing in spite of the addition built by Friends last year and plans are now under way for building a much larger room which can be used for other community needs. Interest, too, has been aroused in the needs of the Negro high school and it is hoped that Friends can help here and in other ways to encourage the constructive efforts of the large Negro population to care for their children and young people. The two C.P.S. camps in Florida are too far away to have much contact with them, but money was sent at Christmas to the camp near Orlando to help provide the boys with some pocket money.

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Cecil E. Hinshaw, Dean of William Penn College, Oskaloosa, Iowa, and new President, spent the week-end of November 26 in Marshalltown, Iowa. The messages he brought Thursday, Friday and Saturday nights, and on Sunday were convincing and gave spiritual uplift to many. A number of decisions were made. On Sunday evening, December 19, the White Gifts Christmas program was given in the church by the Sunday School, with Orval H. Cox, pastor, as reader. The offering amounted to $140.

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Bangor Quarterly Meeting convened at Liberty, Iowa, on November 27. The Meeting of Ministry and Oversight was followed with a praise service which was in charge of Wade Dillavow, pastor of Liberty Meeting, with Cecil E. Hinshaw bringing the message. O. W. Johnson of LeGrand and Edna Norman of Liberty, clerks, were in charge of the afternoon business session. Cecil E. Hinshaw was the speaker at the young people's rally on Sunday afternoon.

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On Thursday evening Harry A. Wellons of Highgate, Jamaica, spoke at the Marshalltown, Iowa, Meeting on his work in the Swift-Purcell Industrial School and Home for Boys, and in the church at Highgate where he is pastor. This meeting was preceded by a covered dish dinner in the church dining room, in which the churches of the quarterly meeting participated.

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On Sunday evening, December 26, the choir of Marshalltown, Iowa, Friends Church gave a program of musical numbers under the direction of Mrs. Stella Worley. The pastor, Orval H. Cox closed the program with the story of the "Other Wiseman."

Chester B. McKean, pastor of the Friends Meeting in Traverse City, Michigan, spoke twice over the local broadcasting system in Traverse City. The 9:00 o'clock service was under the direction of the Ministerial Association; and he was asked to speak at 11:45 to parents, wives and loved ones of soldiers and saliors away from home. He has urged Protestants, Jews, and Catholics to take the New Testament and make it their daily guide.

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Walter H. Wilson, pastor of Earlham, Iowa, Meeting, gave a series of sermons on Christian Education during the month of October, as part of the Christian Education Advance movement sponsored by the Five Years Meeting. The Women's Missionary Society invited the women's organizations of the other denominations of the community to join in an evening service observing World Community Day on November 11. The Peace and Service Committee asked that some member of the Meeting be responsible for writing to at least one of the boys in the service; also sending each a Book of Devotions. The response from the boys showed how much this service was appreciated. The children's department of the Sunday School and the choir presented a very appropriate program featuring the Christmas story in pantomime and song at the December 19th service. The last number was combined with "White Gifts for the King," each class determining the cause to which its gift would go.

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Special evangelistic services were closed on December 12 at West Grove, Western Yearly Meeting. The pastor was assisted by Richard R. Newby of Iowa, whose messages were not only constructive but very heart searching and Spirit directed, bringing a real spiritual uplift. Daily visitation in the homes by the pastor and evangelist brought the gospel to many unable to attend the services. The services of Ruth and Myron Morris of Carmel, Indiana, who led in singing was much appreciated.

COMMENTS FROM CPS NEWS SERVICE

"Most of us are rather uneasy when it comes to sharing our concerns, probably, in part, because we do feel them deeply and because they are so deeply personal . . . we go our own ways most of the time. It seems that so far most activities that attempt to involve the whole group are carried along only through an external enthusiasm or sense of responsibility, and soon wither when that is lost. . .

"So the next step is somehow the birth of a calm feeling of such a simple thing as similarity of concern, of outlook. With each other we are still suspicious when it comes to our real urge. Not that we are afraid to make that urge plain and concrete. But we are not ready to see that all of our urges are closely the same and that someone besides ourselves can help to express our urge. Most of all, we haven't much of a sense of similarity in concern and outlook with the rest of CPS. . . It keeps us from noticing that we have much in common, after all, in the attitudes and desires that are most responsible for our present position."—EARL FOWLER, correspondent, CPS No. 12, Cooperstown, N. Y.

"AND SUDDENLY THERE WAS . . . "

"In my last week, . . . a skeleton crew was closing camp. Most of the men there were awaiting decision on transfer to special projects. . . Most of them had long been working at trifling projects or made work, interrupted by a short period of hope (No. 101 foreign service training.) All were still uncertain of where they would next go, or what they would be doing, or how far they would be from their dear ones.

"And suddenly there was a living picture of what CPS can be, if present hopes are realized. The work was done with better spirit. Uncertainties were forgotten. Off-hours study was revived. The daily period of meditation, which had almost wholly died out, attracted at least one-quarter of those still in camp. Most symptomatic was the long Sunday 'Meeting for Worship' . . . in which seven or eight assignees, each in different words, showed that the purgation needed for a new start had happened to them. One put it this way: 'Our frustration is meaningless; millions are or will be frustrated in more significant fashion. It is their need which we must help meet.' I saw humility in that group, and a morale which was not merely cheerful, but dedicated. It was easy to recognize after seeing so much of the opposite in CPS. To me the experience was a preview of what will happen . . . "—ABE GOLDSTEIN, CPS No. 81, State Hospital, Middletown.

We ceased from the teachings of all men, and their words and their worships and their temples and all their baptisms and churches, and we ceased from our own words and professions and practices in religion. . . . We met together often, and waited upon the Lord in pure silence from our own words, and hearkened to the voice of the Lord and felt His word in our hearts.—E. BURROUGH.

HAYDEN'S WHEAT GERM

Arthritis and constipation are keeping many Christian workers from being at their best. May we suggest Hayden's Caramelized Wheat Germ, rich in vitamins of the B-Complex. If your dealer does not handle, mail $1.00 direct to Hayden Flour Mills, Tecumseh, Mich., for four 10 ounce packages. Mention THE AMERICAN FRIEND.

Pastor of a Mid-West rural Friends Meeting would like to contact some one who has charge of a Friends minister's or layman's library which is not in use, and would be willing to give it gratis, or sell for a small sum. I am especially interested in Friends writings, both ancient and modern, files of Five Years Meeting Minutes, and books of general interest. Write Lester W. Figgins, Hay Springs, Nebraska.

BIRTHS

EDMONDSON — To Lowell and Marian Edmondson on November 14, twin sons, Stephen Gene and Russell Dean at Plainfield, Indiana.

MARRIAGES

HILLIKER-WALES — Judith L. Wales, daughter of Grace Wales, to Jack W. Hilliker, son of Ilo Woodell Hilliker, on the evening of December 21, in the Friends Church in Traverse City, Michigan. The double ring ceremony was read by the pastor, Chester B. McKean. Both young people have come into the Friends fellowship during the present pastor's ministry.

DEATHS

BIRDSALL—Abbie Morrison Birdsall at the home of her daughter, Elizabeth Young, South Starksboro, Vermont, December 24, in her eighty-ninth year. In 1887 she was united in marriage with Lindley F. Birdsall. Except for a few years her life has been spent in the South Starksboro community. For many years she was an Elder in the South Starksboro Meeting, and was ready to give herself in public ministry as well as in a practical ministry of helpfulness in her community. She was an outstanding leader in Friends groups in Vermont. She is survived by nine sons and daughters: Dr. John M. Birdsall, Lawrence, Massachusetts; Rev. Ellias G. Birdsall, Dallas, Texas; Dr. Joseph C. Birdsall, Philadelphia; Adnah H. Birdsall, Bristol, Pennsylvania; Dr. Daniel L. Birdsall, Scranton, Pennsylvania; Mrs. Elizabeth Young, South Starksboro, Vermont; Dr. Clarence H. Birdsall, Haverhill, Massachusetts; Mrs. Wallace Reed, Covins, California; and Mrs. Emily Elliott, Middlebury, Vermont.

BODENHAMER — Dr. Elmer Allen Bodenhamer, aged seventy-three, at his home in Wichita, Kansas, December 17. He was the son of John Andrew and Marion Osburn Bodenhamer, and a member of University Friends Church. Robert Cope officiated at the services, burial was in Wichita.

HUMPHREY — Paris H. Humphrey, a member of Marshalltown, Iowa, Friends church, on November 14. Three sons survive. Services were conducted in

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Marshalltown and also in Bangor by his pastor, Orval H. Cox; burial was in the Bangor cemetery.

LINDLEY — Miriam T. Lindley, oldest member of Bloomingdale, Indiana, Monthly Meeting (Western) in her ninety-seventh year, at Waveland on December 22. Her husband preceded her in death in 1941. She was a life-long Friend, an elder, Bible school teacher, and active in the community as well as the Meeting. Services were held in the Bloomingdale Meetinghouse, with Lee Partington in charge and Edward M. Woodard assisting.

THOMAS—Charlotte Thomas, daughter of Amos and Elizabeth Nichols Diggs, on November 3, at the age of seventy-one. She was a birthright member of Earlham, Iowa, Meeting. Her husband, Lindsey Thomas, preceded her in death a few years ago. She is survived by three children, Wayne of Earlham, Iowa; Loyal of Long Beach, California; and Princelle Sifert of Maywood, Illinois; and one sister, Dr. Leota Brehm of Des Moines, Iowa. Funeral services were in charge of her pastor, Walter H. Wilson.

YOUNG — Wilson A. Young, son of President W. A. and Mary Young of Friends University, Wichita, Kansas, was killed in an airplane crash in California, December 3. He was twenty-five years of age, and a graduate of Whittier College. W. O. Mendenhall officiated at the services, and burial was in California.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 515 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. RIley 5224, office telephone.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

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MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Edgar H. Stranahan, Minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street and Fifteenth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N.Y., from October through April, Sunday at 11:00 a.m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. D. Reeves Shinn, Minister. Phone Kenwood 5567.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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